



47-5-  
8

**SOCIETY OF INQUIRY;**

*Princeton Theol. Seminary.*

Case.

I

Shelf.

7

Book.



Digitized by the Internet Archive  
in 2015



## BAPTIST MISSIONARY MAGAZINE.

VOL. XVIII.

APRIL, 1838.

No. 4.

## QUARTERLY PAPER.—No. VI.

## THE INFLUENCE OF THE MISSIONARY CHARACTER ON THE HOME MINISTRY.

(The following paper, prepared by request, is worthy of the attentive consideration, not only of those whom it more especially concerns, but of all, in any sphere, who seek to have correct views of the missionary character, and would realize in themselves the reflex influence which it is fitted to exert. If, in consequence of the rare excellence of some who have engaged in missionary service, a difference which at first was incidental, between missionaries and the ministry at home, has come to be regarded as characteristic, and almost a thing of course, (and public sentiment will overlook in the home field defects and blemishes, which it will not tolerate in the foreign,) still more marked is the difference between missionaries and private Christians. And yet, who does not know, that in all who have received of the spirit of Christ, there is every where, in every service, and at all times, abundant scope and demand for its manifestation.

As it respects the justness of the representations given below, it will be borne in mind that the writer speaks of the general character of the *classes* under review, and neither denies that there are those in the home ministry, "who are not a whit behind the chiefest" of modern missionaries, nor assumes that all who are honored with the missionary office, are entitled to the same high measure of commendation. That the home ministry will receive the suggestions addressed to them, in the spirit in which they are made, is our "earnest expectation and hope."—ED.)

In reading the biographies of devoted missionaries, foreign and domestic, and the journals and reports of the labors of living

ones, now in the field, many a home minister has probably felt, how much there is in them to make him feel his own deficiencies in his work. The thought may often arise in his heart, "would that I were as faithful a servant of Christ, in *my* field of labor, as this and that missionary brother in his." A thousand instructive incidents in the course of a missionary's labors, and a variety of interesting traits of missionary character, awake such thoughts. And while he regards them as showing the spirit of Christ, and reflecting somewhat of his excellence, in the work of winning souls, he can hardly fail of feeling the appeals to his conscience which are thus presented, on his being more faithful in the appropriate labors of his own field.

These remarks bring us to the subject of the present paper, *the appropriate influence of the missionary character on the home ministry*. In pursuing this subject, we shall be in the way to find answers to such questions as these: "To what extent may missionary habits of labor be adopted with advantage, by home ministers? To what extent are the essential elements of *missionary* character, appropriate to that of the *home ministry*? Is the true missionary character any other than that which ought to be exhibited in every one who fills the sacred office in a Christian country? Ought any home minister, in his field of labors, to be satisfied with himself, short of such an exercise of his ministry as he sees in the devoted missionary, whom the churches are sustaining in the foreign or domestic field of labor?"

The points of duty involved in such inquiries are so obvious that it would seem unnecessary to spend time in illustrating them, were it not for the fact, that known and admitted duties often rest so lightly upon the conscience, and are so poorly carried out into practice, that they need to be brought before the mind, and urged on the heart, much as though they had never been known or admitted.

We look upon the missionary character and labors of such men as Schwartz, Brainard, Buchanan, Martyn, Hall, Ward, Carey, Mills, Parsons, and upon men of their spirit, still living and laboring in missionary fields, foreign and domestic. We see their toils, and their wearing out of themselves in the service of Christ, and for the salvation of souls. And Divine Providence seems calling us to consider points of great excellence in their character and labors, and to be followers of them wherein they have been followers of Christ and his first ministers or missionaries. And we should study and seek good, from the characters of devoted missionaries, to our own; not because the instructions of the scriptures, and the examples there recorded, are insufficient; but because the examples of uninspired, yet holy men, show how closely it is practicable to follow the steps of Christ and his apostles; and because more recent and modern specimens of missionary excellence show that the manner of serving Christ which is *now* blessed, is the same which always *has been* blessed, and that the true spirit of the "ministry of reconciliation" is the same in every age. *This*, also, is a reason for studying the missionary character as it now is, that additional weight, from this influence, is likely to be felt; from the facts, that they have been, or are on the stage of life with us; that some of them are of our own country, or district of country; and in relation to some of them, that they have been personally known to us. Thus a kind of connecting link or chain is formed between the Great Exemplar and his apostles, and ourselves; and a consciousness of obligation to be like them is enlivened in our own breasts, from seeing how closely some of our own contemporaries and acquaintance have followed their steps.

To do justice to this subject, would require a volume, rather than a short paper like the present. And an analysis of the character of many a faithful missionary might properly enter into such an essay. Little more can be done, however, than to present a few out of the many traits of missionary character, to the influence of which ministers at home, should throw open their minds and hearts.

1. The first of these is *self-denial*. How literally the missionary gives up all for Christ; parents, brethren, sisters, houses, lands, home, country, ease, indulgence, worldly honors and enjoyments. While the home minister is not called to do all this, in the precise form in which the missionary does it; yet it belongs in his breast, and should be manifested in his spirit of living, that with him "Christ is before all things." There is ample room for the exercise of this grace of self-denial, in the minister who lives and labors in a Christian land; and not only *room*, but *necessity* for

it, in order to the right and successful prosecution of his work, the integrity of his example, and the safety of his influence upon Christians and men of the world around him.

2. *Seriousness of character*. It is delightful to observe this in the men we have named, and in others like them. As said one of them, they aimed "to live in this world, as serious and considerate strangers." We look on the missionary who is to spend his life among the ignorant, deluded, degraded, besotted, and benighted, as a man who must "live, move, and have his being" in a solemnity of deportment like that of the Savior of sinners himself. But is he more bound to this, than are we who live and labor at home? Are "the dark places of the earth" the only ones where ministers must "walk softly before the Lord," and in seriousness in the sight of men? Let us look at the condition of the sinners against light, around us; at the hardening of themselves against God, of which many of our own hearers are guilty; at the danger which meets our eyes every Sabbath, in our pulpits, and every day in our intercourse with our people,—the danger that we shall be unto many of them, "a savor of death unto death." Is not the solemnity of the *light of the gospel*, in Christian lands, as deep as is the darkness which broods over the unevangelized? And needs not the home ministry to be marked by a seriousness of character not exceeded by that of the missionary?

3. *Diligence*. We read how abundantly these faithful men have labored; "more abundantly than we all,"—perhaps we have to confess. The question deserves careful consideration—Have we any less occasion for diligence than they? They have seemed, in their fields of labor, continually to hear "a great voice from heaven," saying, "*Whatsoever thy hand findeth to do, do it with thy might*;" and calling them to "diligence in business—serving the Lord." We see them "laboring night and day;" "always abounding in the work of the Lord." It is not easy to find what has been the necessity or the obligation for this, in their cases, which do not exist, in all their urgency and force, in that of every minister of the gospel at home. Our work, true, is not the same in *kind* and *detail*, with theirs; but it is work; and "the Master" has given us as much to do, as he gave them; enough to fill up all our moments, as closely as theirs were filled; taking as deep and solemn hold on the salvation of souls as theirs; and work, too, of the faithful accomplishment of which it will be as desirable for us, as for them, to "give up our account with joy," in the day of judgment.

4. *Prayerfulness*. How near, constantly near the throne of grace, have faithful missionaries lived. Their wrest-

lings with "the Angel of the covenant," how many, fervent, mighty. And "as princes," they have had "power with God, and prevailed." The achievements of the gospel, in the unevangelized portions of the globe, have been eminently the achievements of *prayer*, the prayers of missionaries. And as we look at them in their scenes of labor, trial, privation and perplexity, we have thought perhaps, what could they have done without prayer? But what can we do without it? How will come on our own hearts; how shall we grow in grace; what fitness can we have for our work; what success can we expect; how can we obtain divine blessings on our labors; be sustained under our trials; without, like them, "giving ourselves continually to prayer?" What are the advantages, in our fields of labor, which are a substitute for communion with God, and which can excuse us from continual "seeking unto God?"

5. *Unity of object.* "This one thing I do," describes their manifest spirit of devotion to the single object of *winning souls to Christ, for his glory*. Every other employment, and every attainment, is tributary to this. There have been strong temptations presented to the minds of some of them, to turn aside from their work, to accept of honorable and lucrative stations and employments, and which they have decidedly resisted, in the obvious feeling, each, "woe is unto me, if I preach not the gospel." Their object has been but one, and that one has been all absorbing. Interest in that, has been their ruling passion; strong in life, and doubly strong in death. No absorption of the mind and feelings of man, in any single object, has ever been found to surpass that with which these devoted men have been swallowed up in their work, as missionaries of the cross. Here let us who minister among scenes enlightened by the gospel, and surrounded with the favorable circumstances of a country already evangelized,—let us receive instruction on our own duty. There is need of this, from the temptations there are to turn aside occasionally from our proper work; to endeavor to carry forward schemes for the accumulation of wealth, or the attainment of honor in the eyes of the world. Is not the work of the ministry enough to fill the mind, and occupy the whole time, and task to their utmost the best powers we have? Can we anticipate satisfaction with ourselves, and acceptance with God in the great day of our account of our stewardship, except as we have lived for the single and great object which He has set before us? We are to go to the judgment-seat as ministers; that is the high capacity to be judged in, for which it should be our object, each hour of life, to prepare.

6. *Holiness of example and conversation.* That is a striking testimony to the fact that Martyn was "a burning and a shining light," in the eyes of the Persian unbelievers, that they called him "*the man of God.*" Similar testimony to the exemplary holiness of other missionaries, has been given from among those "among whom they went, preaching the gospel." In the sanctity of their lives, there was an eloquence of appeal to the conscience and reason of men, which they "could not gainsay or resist." What an influence of the home ministry upon the church and the unconverted in Christian lands, so called, would be felt, were we, who here bear the sacred office, one and all, thus exemplary in personal holiness of character. The writer is not intending to imply that there are no such examples of holiness in the home ministry, as are found in missionaries of the cross; but he does mean to say that there is need of a far greater *proportion* of this excellence and means of influence in the home ministry, than is at present apparent. We are perhaps afraid how that missionary will prosper in his great work, who has but common attainments in grace. Should we not also be anxious how will prosper our own labors at home, except we keep at least equal pace with them in our advances in the divine life?

7. *Consciousness of responsibility.* The manner in which we have seen missionaries fill up their time, and prosecute their labors, indicates the consciousness of two different but harmonious sets of responsibilities; one to the Boards and the churches who send them forth; another, more especially and solemnly, to "the Lord of the harvest." The influence of these is powerful, as constraining to diligence, fidelity, judicious expenditure of means, wise and careful choice and prosecution of plans for accomplishing the great object before them. With the eyes of the churches and their directors upon them, but more than all, the eye of God; and with that love to Christ and to souls which delights to answer every responsibility,—how faithfully they do their work! Not without "weakness and fear, and much trembling," and many shortcomings, doubtless, in the divine sight, and to their own consciousness; but with a fidelity, so far as we can estimate it, which is exemplary, and which may well be coveted for ourselves, and in order to our own preparation to stand at "the judgment-seat of Christ." This, also, is needed, in like measures, in us, who, amidst the comparative quiet and enfoldment of home stations, are exercising the sacred office. We are under many temptations to forget our responsibilities; and if we are in the main satisfying our people, or, rather, if they do not complain, and if we are moving on with the regular routine of minis-

rial duty, are prone to rest in the general belief that we shall not be found to come very much short of our obligations. Now the conscience of a Brainerd, a Schwartz, or a Martyn, would not have been satisfied so easily; nor would they, living thus, have felt a happy confidence of rendering their account "with joy, and not with grief." Here, then, is need of a jealous searching and watching of ourselves. Is there not needed, more than many other things, in the home ministry, at the present day, that tender, lively, solemn, yea, that almost oppressive and awful sense of responsibility, which,—following us every where, and "always night and day,"—shall keep us "serving God with reverence and godly fear;" and doing duty, emphatically, "as they that must give account."

8. *Heavenliness of spirit and temper.* This has shone, with peculiar brightness and loveliness, in many of those who have lived and died in the missionary work. It has been a very natural consequence of that forsaking of all things worldly, for the sake of Christ, and of the prevalence of that love to God, and "good will towards men," in which they "have counted not their own lives dear unto themselves." It has made their faces to be "as the face of an angel," in the parting hour, when they have bidden farewell to all they held dear on earth, for Christ, that they might go forth on the errand of love to the perishing. It has spoken to the hearts of those among whom they have labored for Christ; has shined brightly in the days and nights of trouble and affliction; and has shed a heavenly lustre around them, "when the hour of their departure was at hand." In looking for the means which shall give us ministers at home more free access to dying men, for their good, and which shall commend to their hearts, with increasing power, the religion we profess and preach, we should fix our eyes on this, as one. It has made the missionary to seem, in the eyes of the perishing, a "messenger of love." It can give us this favor, in the eyes of those for whose good we labor. It has called forth, in lands of darkness, the exclamation, "How beautiful upon the mountains are the feet of him that publisheth peace; that bringeth glad tidings of good; that publisheth salvation; that saith unto Zion, 'Thy God reigneth.'" It can make this same salutation to come from lips around us, which have not yet been opened to accept the gospel, or to praise the God of our salvation. That minister, whether he labor in Christian, or unevangelized portions of the world, will most recommend the gospel, and win most souls to Jesus Christ, in whom most shines the temper of heaven, the benignity of benevolence united with holiness.

In the remarks thus far made, we have but begun the illustration of the subject

of this paper. In the course of his missionary reading, the writer had made memoranda of numerous other like points of excellence in missionary character, which should have influence on the character of the home ministry, and which might each be a topic of remark here, did our limits permit. A few of them only can be here stated, that the mind of the reader may be assisted in the farther contemplation of this subject, and in fixing upon other points of excellence, which should be transferred to the character of those who live and labor in evangelized countries. They are such as these: humble estimate of their own attainments and labors; disinterestedness; patience under trials, disappointments, toils, and sufferings; fearlessness of man; living upon, and for Christ; self-sacrifice for the divine honor, and the good of souls; kind and faithful labors for individual souls, "warning every man, and teaching every man in all wisdom;" indifference to the opinions, or contempt, or praise of men; holy solicitude for growth in grace; enlargement of views on the means for promoting the kingdom of Christ, and largeness of heart towards the world of mankind; love for the word of God, as the great appointed means for the conversion and sanctification of lost men; and simple, solemn, full, and earnest declaration "of the whole counsel of God;" the wisdom of the serpent, in union with the harmlessness of the dove; tenderness of concern for sinners; jealousy of diversion from their missionary work; unshrinking testimony against error and sin in all their forms; tender fidelity to the wandering and benighted; simple and happy reliance on God; intenseness of desire for the universal triumphs of the gospel in the conversion of the world; holy and supreme satisfaction in their work, holy courage and confidence; faith all-conquering; hope in God, firm, lively, continual; and a spirit of holy triumphing in Christ Jesus, their Lord. Of many other bright excellencies, in which, "by the grace of God," "they were what they were," we might speak.

Were the ministry in Christian lands, all which it has been, as exercised by Christian missionaries in unevangelized lands; were the home ministry pervaded by the full, flaming, missionary spirit; that spirit in which Christianity was propagated at the first,—consecrated, fervent, apostolic; and in which it has been preached by later and modern missionaries; were the spirit and habits of such faithful men transferred to each preacher of the gospel, in this our favored country—then would our souls more delight in our work; Zion would be more rapidly built up; and the world around us would feel more deeply, that we are "ambassadors for Christ," that ours is indeed a "ministry of reconciliation," for them who were lost.



## American Baptist Board of Foreign Missions.

### Karens.

#### JOURNAL OF MR. WADE.

##### *Visit to Ya—Interview with an old man.*

I left Tavoy on the 19th of Nov. 1836, to visit Ya, and the surrounding Karen jungles. Miss Gardner accompanied me to Ya, with the view of instructing the Burmans and Talings, while I should be among the Karens. Our friends from Maulmein, br. and sr. Judson and sr. Vinton, left Tavoy at the same time, and were in company with us as far as the mouth of Ya river, which we reached on the morning of the 21st. We had, but two days before, given the parting hand to the dear fellow-laborers of our own station. Br. Mason was setting out on his southern tour, into the wilds of the Tenasserim, Mrs. Wade was going to spend several months at Mata, far from any European society, and sr. Mason was to be left alone at Tavoy; and now we must also give the parting hand to our dear father in the mission and our two sisters, with whom we had spent a few pleasant days in Tavoy. There is something peculiarly saddening to the mind in such an entire breaking up of our families and station for several months, when the season for travelling comes round; but the cause of Christ, and the perishing heathen have paramount claims upon our sympathy, and we have hitherto been enabled to give each other the parting hand, and go our different ways, with cheerful hearts.

The town of Ya is only half a tide's distance from the sea, but having to wait during the ebb, we did not reach the place till ten o'clock in the evening. Small vessels can go up as far as the town at high water. Under the Burman government, this was a walled city, and perhaps a place of more importance than now. At present, as the head man informs me, it contains about two hundred houses. It is built on high land, which gives a view of the extensive valley around it, and of the semicircular chain of mountains beyond, bounding it on all sides, except the west, which is bounded by the sea. The natural scenery of the place is pleasant, but the moral aspect is dark and cheerless, except in prospect of what it will

be, ere long, when the Sun of Righteousness shall arise, and dispel the dark cloud of superstition which has hung over it, and the surrounding country, for ages and ages that are gone by.

In this, as in almost every place in these provinces, the pagodas and other insignia of idolatry are hastening to decay, and exhibit sure signs of neglect on the part of their votaries. The people declare themselves as much attached to idolatry as ever, but look at their pagodas, images, and monasteries, and their dilapidated appearance tells a different tale. And may not faith say, "The night is far spent, the day is at hand?" I fancy I begin to see the first dawning of day breaking forth upon this long idolatrous city. The day-star seems to have shed some light upon the soul of an old man, who called upon us immediately after our arrival. His age is ninety-eight. He has lived almost a century, lived in darkness, a slave of Satan, bound with the strong chains of superstition and sin. When he told me his great age, I could not help feeling deep sympathy in his case; and I raised a desire to Heaven, that the voice of mercy, which had reached his ears just now, when his probation season was almost closed, and his accounts were ready to be sealed up unto the judgment of the great day, might reach his heart, and become the power of God unto the salvation of his soul; and that he might be as a brand plucked out of the fire. Afterward, in conversing with him on the subject of religion, he said, he wished to become a disciple of Christ; that he had believed in Christ, and the law had been in his heart, ever since I was there last year. He said his life had been like a cloudy dark day, and now, just at evening, the sun was breaking through the clouds for the first time. Conversion at so great an age is rare; still it is possible. We have witnessed two or three cases among the Karens. The present case, however, I consider doubtful, as the old man seems desirous of getting to heaven without the cross of a public acknowledgment of his faith in Christ.

##### *Neighboring settlements—Baptisms—Return to Tavoy.*

29. Since the last date, I have taken a trip up the river among the Karens where our assistant is stationed. It

was with much anxiety that I approached the spot; for we had heard a report that on account of the small-pox, the Karens had fled quite away, and that our Karen assistant was dead. But this anxiety was removed as soon as some of our people went ashore. The small-pox had indeed been in the place, and the people fled at the time, and our assistant with his family fled too; but the disease went with them, nearly every one had it; but they said they prayed to the eternal God, and he healed them; not one died. And they had now returned to their habitations. There has been a remarkable change in the feelings and conduct of the people here, since last year. Then all, except a single individual, seemed utterly averse to Christianity, and also to those who proposed to introduce it among them. They said they had embraced the Burman religion, and were determined to live and die in the same, whatever might be the consequence. We find many who say so now; but a goodly number say, and feel, otherwise.

As soon as the dear people of the little village, consisting of three houses, heard of our arrival, they came down to the boat, *en masse*, and gave us a hearty welcome. Their settlement was at some distance from the bank, and the houses too small for our accommodation; but there was a delightful spot just on the bank, under the shade of wide-spreading trees and bamboos, where we assembled, and the people listened with most manifest delight to the gospel of salvation. One intelligent man, who had listened with great attention, declared again and again, that he felt very happy on the occasion; and several of the men and women, with one boy of about fourteen, declared that they had entirely given up their superstitions, and had worshipped the eternal God for several months past. They had taken pains for our accommodation, by providing an empty house in the next settlement, two or three miles distant, to which we removed the next day. There also we found several who professed to worship the eternal God, and others, who were seriously considering the subject. In that settlement there were seven houses; and it is the residence of one of the chiefs, who is himself, with his wife, considering the subject of Christianity, and speaks on the side of Christ boldly to the other chiefs. On the Sabbath, we had an assembly of thirty, old and young, and among them eleven who expressed their belief

in an eternal God, and professed to worship him. Five thought they had got new hearts, and asked for baptism. They are to be examined next Lord's day. Two individuals have learned to read,—one a man of a family, and the other, the boy mentioned above. This number seems small, but when we reflect that they are the first who ever learned to read in this region, and that last year all were utterly opposed to learning, except one man, it certainly seems a very important beginning. More would have learned, if the people had not been scattered by the small-pox during the last rains. The two who have learned to read, have asked for baptism. Our assistant here seems to have been instrumental of much good, and so was Panlah, during the time he remained. Several promise to learn this year, and as an encouragement, I have promised each one a little present, who will learn to read by the time I come (if I am spared,) next year. I have also made a present of a turban to the man, and a waist-cloth to the boy, who have already learned. On the whole, the Lord seems to have manifested his goodness and grace to the Karens of this section, during the past year, much beyond my most sanguine expectations. Yesterday, returned to Ya. The inhabitants of the town greatly oppose the gospel.

Dec. 6. Since the last date, have visited the Karens at the head of Ya river, the residence of their principal chief. The place is a day and a half's journey from Ya city. Very small boats only, can go up so far, except in the rainy season. We went as far as the settlement of the believing Karens by water, and from there by land. Our boat could have gone farther up, but there were one or two settlements on the way, which we should pass through by land; so we preferred to go that way. We found two Karen settlements, the one containing six houses, and the other three. In both these we stopped some time, and tried to persuade the people to turn to God; but in the smallest settlement, no one seemed at all disposed to listen. In the other, all the inhabitants came together and listened, though no one would promise to worship the eternal God exclusively. Some promised to consider the matter candidly, among whom was the chief man of the settlement. When we came to the residence of the great chief, he was not at home. He came, however, at evening, just as we had got some mats

spread on the ground, in front of his house, and most of the villagers had gathered round, to listen to the news of salvation. He looked surly as he came up, and walked straight by into his house; however, after considerable persuasion, he came down and sat with us on the mats. I tried to enter into conversation with him, but it was a considerable time before he became at all free. At last he invited us to go up into his house. I told him we would come up soon, but wished now to spend a season in worshipping the eternal God. "Very well," said he, "do so;" and went back into his house. Most of the people left at the same time; but by singing a hymn, nearly all of them were brought back, and staid during worship. Still they declared they could not worship the eternal God, unless the chief did so too. Conversation with the chief, lasted until late in the evening. He at last said that he had got considerable merit, by making offerings in Gaudama's religion, and it seemed a great loss to throw all away, and now commence anew; he would therefore worship both Gods. We told him, as he had been travelling a wrong road, it was wisdom to retrace his steps. He said his people might do as they chose, he should not prevent them; but he must still worship Gaudama. He and his people were going away to a feast the next day; so we returned to the settlement, where we were to spend the Sabbath. Miss Gardner and Ko Lah, whom we had left in Ya, also came up to spend the Sabbath.

On the Sabbath, four out of the five who asked for baptism, were examined, unanimously received, and baptized; one did not give satisfactory evidence of a change of heart. The candidates appeared remarkably well. It was astonishing how they had acquired so much knowledge of the way of salvation, with so little means. The next morning, after commending these lambs of the flock to the care of the great Shepherd, we returned to Ya. We should have been delighted to stay still longer with them, but it is the time of their harvest, and we did not think it right to hinder them. Those who were baptized, have worshipped God nearly a year past, and during the prevalence of the small-pox no one offered to nats, or drank any spirits. Indeed, our inquirers do not think of asking for baptism, until they have adopted the total abstinence system, in regard to all that

can intoxicate. This is no small sacrifice with Karens, as they have from childhood been addicted to intemperance, like the North American Indians.

12. On returning to Ya, we spent about two days more in that place, but finding few disposed to listen we thought it not best to protract the time any longer, as there are several other places which I wish to visit during the season. The very old man whom I mentioned at the commencement of this journal, came to see us no more. I however visited him, and asked him if he had turned back from the Savior, and would suffer his sun after all to go down in a cloud? He declared himself steadfast; and said he had shut up the law of God in his heart. The amount of it is, he believes Christianity is true, but he hopes to be saved without openly professing his faith; and I must leave him in the hands of God, praying that God will strengthen his faith. Miss Gardner was visited by many women, while alone in Ya, some of whom listened with attention, others seemed to come out of mere curiosity. Ko Lah, the Burman assistant, distributed bibles and tracts in the town, as far as the people were willing to accept them, but they are mostly Talings, and Burman books are of little use to them. Had conversation with various individuals, but mostly of the disputative kind. Near the mouth of the river, on our return, we stopped, and visited some villagers, the farthest of which was about four miles inland. The inhabitants were mostly from home, as is usual at this time of the year, on account of their harvest, it being the practice in this country to build small huts in the field and remain there during harvest time. These, of course, are much scattered. In these villages we found no attentive listeners. The next day, we proceeded on our way towards Tavoy, and arrived this day.

13. On returning to Tavoy, we found the small-pox had been making dreadful havoc among the citizens. Above eight hundred have already fallen a prey to this dreadful disease. The deaths are now numerous every day. But I am happy to hear it has not yet reached our Karens at Mata.

#### *Baptism at Kynyengouk—Toung-byouk.*

18. While I was gone to Ya, an old man who lives at Kynyengouk, a village on Tavoy river, about fifteen miles above the town, came down to ask for baptism. He has been an inquirer a

long time, and for more than a year past we have thought him pious. As soon, therefore, as my boat came round from Ya lah, I took sr. Mason and our two Burman assistants, Ko Myatla, and Ko Lah, and went up to his village. We arrived the same day, and examined the candidate in the evening, after sermon. He was unanimously received, and the next morning baptized. Just before he was led down into the water, he knelt down and offered himself up to God in prayer. The inhabitants of the village came down to witness the old man's renunciation of idolatry, and consecration of himself to the living God. I made them an address on the importance of believing on the Lord Jesus Christ, urging that it was just as necessary for them to believe and be baptized, as for the candidate. All must be saved in the same way, or not at all. They listened with attention, but no one inquired, "What must I do to be saved?" O Lord, with whom is the residue of the Spirit, open the eyes of the blind, and unstop the ears of the deaf; human persuasions are vain, until thou send down thy life-giving Spirit.

20. Left Tavoy, with the intention of visiting the Karens in the region of Toung-byouk. Sister Mason accompanies me. May the Spirit of the living God go with us; for it is not by human assiduity, or human wisdom, that souls are turned to God. The Spirit of God alone has power to make "dry bones live." But if zeal and talents were all that is necessary to persuade men effectually to turn to God, I feel for one, that without divine influence, I should be quite destitute of both.

23. This evening at sunset we reached Toung-byouk. Since 12 o'clock today, we have had to travel by land. We found the sun exceedingly hot a great part of the way, the road lying through the open fields. There is another road, which lies through the jungle, but on account of the hills sr. Mason was unable to travel it. The road which we came, allowed of her being carried part of the way. After all, it was a very fatiguing journey for her. We were much refreshed, however, on our arrival, by meeting with the dear Christians of this place, who showed much joy at our coming. We find here a very comfortable zayat, which they have built for a place of meeting, and also for the accommodation of the missionaries when they come. It is also used for a school-

house, during the rainy season. The native assistant who preached, and the boy who taught the school here, during the rains, had both returned to Mata before our arrival. The assistant, in a letter which he left for me, reports seven as wishing to be baptized. One of the number, however, has gone to Mata, and one or two live at a settlement half a day's journey from this.

*Mentah—Church Discipline—Kyouk-toung—Baptisms at Toung-byouk.*

Jan. 9. On the 29th of last month sr. Mason left us, to return to Tavoy. I accompanied her over land to the boat, and returned to Toung-byouk the same day, which made a hard day's travel. The next day travelled to Mentah, where is a settlement of Karens, and four native Christians. Two of these were lying under the censure of the church, one for travelling on the Lord's day, when in the jungle, and the other for drinking spirits by way of medicine. They both freely confessed their faults, asked pardon of the church, and promised to offend in this way no more. Some at home may think these are small matters for church censure, but we think that now, when churches are first planted in this country, much depends on a thorough course of discipline. If, for instance, members were allowed to mix distilled liquor with medicine at their own discretion, it would be a root of the tree of intemperance, which would often shoot out its branches, and bring forth its poisonous fruit, blasting all the fair plants of grace within its pestiferous influence.

The next day went to Kyouk-toung, where is a considerable settlement of Karens, and one Christian woman, lately moved in from Pyee Khya. The inhabitants of this settlement had hitherto been great opposers of Christianity; but we heard of one old man, who had resolved, that, *after making one* more offering to the nats, (which was now in progress,) he would listen to the gospel, and worship only the eternal God. We therefore went to his house. He seemed glad to see us, and declared his belief in God, but said, none of his children, or grandchildren were of his mind, and they had put in progress an offering of a hog to the nats, a ceremony in which it is necessary all the relatives should join, in order to make the sacrifice acceptable; that he did not wish to join in the ceremony, but his relatives would be extremely angry if he should refuse; as in that case, they

should be obliged to dispense with the offering altogether, or else, denounce him formally, by declaring him no longer a relative—a hard thing for his own children to do, and a hard thing for a father to suffer. The next day was the Sabbath, and we were to spend it in that place. All the children and relatives in the neighborhood came together. We endeavored to persuade the old man and his wife not to join in the offering: they consented. A long discussion ensued between the parents on one side, and the children, grandchildren and other relatives, on the other. We were admitted to share in the debate. All the relatives agreed they would join the aged couple in worshipping the eternal God, after this one offering should be over, but the hog was *now bought*, and was *under the house*; and having gone thus far, the offering must be made, or the price of the hog would be lost. I offered to buy the hog; but they seemed to think it would be a kind of sacrilege, and displease the nats very much, to sell the hog after having bought it for such a purpose. My Karen assistant proposed they should kill the hog, and, without calling the nats, eat it with prayer to the eternal God, making an offering of themselves to Him and craving His protection against the power of the nats. To this they agreed, and promised to do so as soon as all the relatives should come together.

Monday, we returned to Mentah, Tuesday to Toung-byouk, Wednesday went down to the landing-place, where we expected the boat and Miss Gardner—bringing supplies for our journey over land to Mata;—Thursday, the boat having arrived, returned to Toung-byouk, where we were to stay over the Sabbath and administer the Lord's supper to the church;—yesterday being the Sabbath, the ordinance of the supper was administered. All the members of the church came together, excepting one of those at Mentah, who is in poor health. At our preparatory meeting, the church seemed to be in a prosperous state: entire union prevailed; and, at the communion, they behaved with much solemnity. During my stay here six have asked for baptism, four of whom were admitted to the sacred rite;—and in the place and vicinity are several very hopeful inquirers.

*Visit to Mata—Sickness—Return to Tavoy.*

17. This day arrived in Mata. We

left Toung-byouk on the 10th. Just before we left, we heard from Kyouk-toung, and were happy to learn that the hog which had been devoted to the nats, was disposed of in the way proposed by my Karen assistant, and that those concerned have concluded to worship the eternal God. I hope many of them, at least, will do it in spirit and in truth. The gospel comes with great power to the Karens; still, however, we often meet with those who are decidedly and violently opposed. Many who were so at first, have afterwards been bowed, which encourages us in regard to others.

In our journey across the mountains, from Toung-byouk to Mata, we came through several Karen settlements, chiefly of the Pgwo tribe, and having no Karen of that tribe with us, we found it difficult to converse with them. Where we spent the Sabbath, was quite a large settlement of Sgaus, but the greater part of the people were drunk, and, of course, felt little concern about their souls. The journey from Toung-byouk to Mata, took us eight days. Found Mrs. W. in health, and prospering in her work among the inhabitants of this place. After two months' constant travelling, it seemed refreshing to meet with my family, and the dear Christians in Mata.

Soon after, Mr. Wade was summoned hastily to Tavoy, on account of the threatening illness of Mrs. Mason; and on his return to Mata, was attacked, as before mentioned, with the disease which reduced him so low before his visit to this country. A second attack followed about a month subsequently, more severe than the first, yet, allowing him to perform some missionary labor, and to repair to Tavoy March 16th. We subjoin a few extracts from his journal at the latter place, referring our readers to Mrs. Wade's journal, for a narrative of labors at Mata.

To-day we arrived in Tavoy. The time had come to renew the thatch upon our house and the school-houses, preparatory to the rains. The time also had come for the Theological Seminary to commence, which made it necessary for me to return to the city. But I had also had another attack of my old complaint, which reduced me so much that it seemed necessary to return as soon as my strength would allow, lest a third should make it impossible to travel this long journey on foot, before the rains set in. Mrs. Wade intended to stay nearly a month longer,

had not my health failed. I was still weak, and we were obliged to travel slow, stopping during the heat of the day; but, through divine mercy, the journey seems to have been no injury to me, for I feel quite as well as when we started.

21. No students have yet come from Maulmein, Rangoon, or Ava, for the Seminary; but perhaps no opportunity for sending them has offered. In coming back to Tavoy, the contrast between our assemblies here and at Mata, at evening worship, and on the Sabbath, is very striking. There we had hundreds, where we have tens here; and yet the Tavoyers, all things considered, have had many more means of grace, from the first establishment of this station, than the Karens. They have had more books, and have had access to the missionaries a greater portion of each year, than the Karens; but they have not availed themselves of these means, and there seems no other way of bringing them to the knowledge of the truth, than to follow them up by constant and unwearied efforts. And, for this purpose, it seems desirable that one missionary should be devoted entirely to this work. The small-pox begins to abate very materially, but it is still raging in some of the surrounding villages. A friend at Madras sent br. Mason some vaccine matter at his request; but it was entirely inert. The matter was put up in different ways, and was probably taken from different subjects at different times; but it was all alike ineffectual. Some good vaccine matter for the Karens, is a great desideratum.

26. To-day br. and sr. Mason returned from Maulmein, accompanied by br. Abbott and sr. Osgood. The same day, though in another vessel, arrived br. and sr. Bennett, who have come to take charge of the Karen printing department. Have by this opportunity received two boxes of medicines, (for the Karen department,) a box of seeds, and a box from New York, with magazines, papers, &c. &c. The medicine came out in fine order, the garden-seeds I have not yet opened.

---

JOURNAL OF MR. VINTON.

(Continued from p. 10.)

*Villages on the Dah Gyieng—Inquirers at Newville.*

Jan. 1, 1837. Sabbath. More of the impenitent at meeting to-day than I have ever seen here before. Have

never before been able, in Karen, to present the truth with so much plainness and force, and never before have I witnessed so much apparent effect upon the assembly. How others felt I cannot say, but my own heart was full of distress for souls, and I could hardly restrain a flood of tears, while pleading with them to be reconciled to God. O will not the Lord pour down a shower of blessing? My soul looks up in longing desire, and yet rests itself in sweet hope that we shall yet see a great turning to the Lord in this region.

3. Have just returned from a two days' excursion up the river, with a sad and aching heart. The Karens in that region are joined to their idol, intemperance, and what is still more distressing, the greater part of them perfectly hate the gospel. Though no missionary has ever been among them, still they have seen the Christians, and learned from them that it strikes a death-blow at the root of all their darling sins; and they are, therefore, determined to have nothing to do with it. A few listened with considerable interest, but the great mass opposed. O, could I know that God would speedily undertake the work of subjugating their souls to himself, my aching heart would cease to bleed, and rest itself in the sweet assurance of hope. Till then I ask, I desire no rest. How can I rest? Souls—*precious souls* are perishing,—and if God comes not to save them, they are undone forever. O could I die a thousand deaths, to save them from the death that never dies—were this the sacrifice required, it should not be withheld. But no, "None but Jesus,"—precious truth—

"None but Jesus,  
Can do helpless sinners good."

To thee, then, dear Savior, help me to commit these precious souls, in the sustaining hope of thy merciful intention to save them from an endless hell.

4. Had expected to visit a number of villages upon the opposite side of the river, but, on inquiry, learned that there was no boat, and therefore concluded to spend the day in study. I have, however, been almost constantly interrupted by an unusual number of visitors. Some called in the village upon business, and would have gladly avoided me; others, learning that I was here, came of their own accord to see me. Of the former, one treated me at

first with the least respect, and seemed to be the most hardened of Karens I have ever met. His insults, however, made me feel the more tender concern for his soul; so that, while pleading with him, my heart was almost ready to break with desire that God would have mercy upon him. Another, who called to be conversed with about the interests of his soul, seems about resolved to be a Christian. His wife has been waiting for him a number of months, so that I hope they will both soon come out on the Lord's side. In conversation with Ko Panlah, he inquired, "If so long time had elapsed since the crucifixion of Christ, why this good news had not reached them before? why so many generations of their fathers had gone down to hell, for want of it?" Ko Panlah began to tell him that it was because God had not before sent the teachers; when I interrupted him, and asked him, if the Savior had not commanded that the gospel should be preached to every creature? "Yes," said he; "but what then can be the reason?" I then gave them a short account of the efforts of the apostles and primitive Christians, and of their all but universal conquest over the powers of darkness; that then, when the victory was all but won, the church folded her hands and went to sleep, and slept on for centuries; while Satan secured to himself the fairest portion of the possession, that had been given to the Savior; and that now, she is just beginning to awake from her slumbers, and harness on the armor to go forth to the conquest of the world.

*Ko Chet'thing's village—Chet'thing's father baptized.*

6. Left Newville yesterday morning, and arrived last night at Mauko, where I found a number of attentive listeners. Two of those baptized at Newville, were from this village. They seemed overjoyed at our arrival, and did every thing they could to make our stay comfortable and agreeable. A part of our company, however, spent the night at another village, where they found considerable encouragement. When I was there a year ago, they were the greatest drunkards I have ever seen in the country; and though they are a little improved now, still the sin of drunkenness is the principal obstacle to their becoming Christians at once.

In leaving Newville, we came down the river about twenty miles, in a south-west-by-south course, when we crossed

over by land, about thirty miles due east. We passed one Tounghoo, five Sgau, and six Pgw Karen villages, containing from six to fifteen, and twenty houses each. In Newville the average number of inhabitants to a house is twelve. This, however, would be too high an estimate for the Karens generally. In the villages I have visited, I should think they would be about ten to a house. The government, however, estimate them at but little more than half this number; but I think they are decidedly too low. On my arrival here, I found that Mrs. Vinton had arrived with the children, and that the school is in successful operation. Br. Abbott has baptized six, and Ko Chet'thing's father says he has been waiting my arrival, and wishes to be baptized next Sabbath. So the good work is going on. "Bless the Lord, O my soul."

8. Sabbath. A number at worship from the Burman side, who seem almost resolved to become Christians. One who came over, did not come to worship, for he said he had been drinking spirit, and was ashamed to come; and, besides, that he thought it would be wrong to worship God, till he had left off drinking. Early this morning, a number of the church came, and requested me to examine Ko Chet'thing's father, before the church assembled, that I might be fully satisfied, saying, they were unwilling his case should be delayed, for they thought him worthy of the ordinance. Indeed, in his examination before the church, there seemed to be a feeling of deep and universal interest in the old man. All seemed overjoyed, that at this eleventh hour he had concluded to come over to the Lord's side. One year ago, when I baptized one of his daughters, I inquired if he was willing she should become a Christian? "Yes," said he, with apparently deep emotion—"I want all my children to become Christians, and am doing all I can to get them into the kingdom; and then I am coming in myself, and will shut the door upon them." He is, however, tired of waiting for some of them, and is coming in before them, though they seem about ready to follow. When Ko Chet'thing went to America, the whole family were not only bitterly opposed to the gospel, but even treated him with contempt. Now the whole is changed; a majority of them have been baptized, and others will follow soon. At the water, was an unusual number of the

impenitent, and as a majority of them had come recently from the Burman side, and settled in a new village just below this, and had not yet attended worship, I seized the opportunity of addressing them. If God shall vouchsafe his blessing, I shall have some souls for this day's labors; otherwise, all will have been in vain.

10. Having heard that a number of Karens had recently come over from the Burman side, and settled a few hours below this, I started yesterday and found three large and flourishing villages. At one of these I spent the night, and found a number of apparently attentive listeners. A few promised to make no more offerings to the nats.

11. Having made all necessary arrangements for the successful operation of the school, I leave to-morrow morning for Newville, by way of Maulmein, where I must stop a few days to make arrangements for a place for a Karen school during the rains.

*Return to Newville—Neighboring villages—The Karens "a nation of singers."*

22. Arrived here last night. On our way, stopped at a number of large Taling villages, and distributed tracts. The preaching, however, as I had no interpreter with me, I was obliged to leave for br. Haswell, who is coming this way in a few days.

We have had a number of interesting inquirers at meeting to-day. Two of them were Shyán Karens, who have recently come into this region to spend a few weeks, in visiting their friends. They tell me that there are multitudes of Karens scattered all over the Shyán world, and that their language is the same as that of the Karens in this region. This agrees with what I have heard from various other sources; so that there can be but little doubt that the great body of Karens speak the same dialect.

25. Left Newville yesterday morning, and came about twelve miles, making short calls at all the villages we passed. At Kya too ra, where we slept last night, the Karens are determined to go neither to heaven nor hell. One man assured me, with a great deal of confidence, that he should certainly be annihilated, that death would be the end of him. At the house where we stopped, the man was drunk as a beast, but his wife appeared to be a sincere inquirer, and said she was resolved to become a Christian. There are one

or two others in this village, who appear a little hopeful. Where I now am, Wan tra, the people have heard but little of the gospel, and seem disposed to listen to the truth. We arrived here a little after noon, and have had the villagers about us all the afternoon and evening. We commenced our evening worship with singing, and though we had but few to begin with, before we had finished nearly the whole village was assembled. Such was the effect of our singing. The Karens are emphatically a nation of singers. I have never seen one, who had not an ear for music, or could not sing. Every Karen missionary, (and not Karen missionaries only, Ed.) should, if possible, have some knowledge of sacred music.

*Toungthoos—Prevalent Intemperance.—Household baptism.*

26. Have met with but little encouragement to-day. At a village of Toungthoos, we had an assembly of from forty to fifty, for nearly two hours. At first they gave us a little encouragement, but finally told us they would not abandon the customs of their fathers. The Toungthoos were the first who introduced Boodhism into Burmah. They sent an embassy, and obtained the sacred books from the island of Ceylon. The Burmans hearing of this, sent an embassy, requesting a copy, and, on being refused, declared war against them, overcame them, and returned in triumph with their priests and books. So complete was the conquest of the Burmans, that the Toungthoos have never attempted to regain their independence. They have no written language of their own. The Burman is, however, taught in many of their villages, and they have kyoungs of their own, to many of which they send their children.

Have seen more of the dreadful effects of drunkenness to-day, than I have ever before witnessed. Indeed, I question whether there is another region in the whole Karen world, where it prevails to the awful extent that it does here. The Christians say that they have never seen any thing like it before. One man told me he must and would drink, though he knew he must go to hell in consequence of it. I said, "If your governor should forbid your drinking, on a penalty of death, would you not leave it off?" "No," said he, "he might cut off my head, but I would not leave off; for I cannot live without it, and I might as well die in one way as another."



28. Newville. Last night I reached a village, about five miles from this place, where is a Christian family which I recently baptized. Household baptism is very common among the Karens. We have no less than eight whole families belonging to the church, besides many that have been all baptized, but the young children. These, their parents are training up for God and the church, and we confidently expect they will be converted, as soon as they are old enough to know and serve God. The above-named family appeared to be exerting a most salutary influence upon those around them, so that I almost regretted their resolution to go and live with the Christians. Their only object is to enjoy greater Christian privileges, which they are resolved to do, although they will be obliged to leave their garden, which they have cultivated with great care for many years.

During the day, have found a number of hopeful inquirers, and some who appear to be almost persuaded to be Christians.

*Eagerness to learn to read—Karen burial.*

29. Sabbath. At the close of the worship, a number of the church came, and said they wished to learn to read, that they might know more of the law of God. One man and his wife, considerably past the meridian of life, have resolved to undertake the task. Their three youngest daughters are to learn with them. Another man and his wife have concluded to accompany them; so that I have consented to give them up my boat, and I return to Maulmein by land, taking Ko Chet'ling's village, and sr. Macomber's place in my way. A number more of the old members of the church have agreed, if I will furnish them a teacher, to learn to read next rains. This is the very thing I have been trying to effect ever since I have been in the country. I hope, now, that the time is not far distant, when every member of the church, young and old, shall be able to read the word of God themselves.

30. Visited a village, where was assembled a large concourse of people, to pay their last tribute of respect to the lifeless remains of an aged man, who had died the day before. The corpse was placed in the middle of the room, bound up in a large bamboo mat. The young men were walking round it, singing as they walked,

“To the infernal regions do not go,  
For true happiness is in paradise.”

The old men were assembled in one corner of the room, drinking whiskey, and telling stories. On my entering, they invited me to drink with them; but I refused, telling them it was a very unsuitable occasion for revelling and drunkenness. They said, it was the custom of the Karens; and one aged chief told me, with tears in his eyes, that he had not drunk ardent spirits from a child, and should not then, but his uncle, before his death, particularly requested him to join the other relatives in this essential part of his funeral services. On leaving the house, found some collected about the door, who gave us an attentive hearing, for nearly half an hour, after which we proceeded on our way.

Feb. 1. Yesterday, visited a large village of twenty houses. This is the last village up the river. The chief told me that he had long since made up his mind to have nothing to do with the Christian religion. The villagers have generally come to the same conclusion. But God can reverse this decision. On our return to-day, called at a village, where the people appeared to receive the word with all gladness. The most influential man in the village says, he has made up his mind to become a Christian.

(To be continued.)

---

## Burmah.

JOURNAL OF MR. SIMONS.

(Continued from p. 288, last vol.)

*Tract distribution at Sagaing—Scenes at the mission-house.*

Jan. 1, 1837. Lord's-day. Early this morning, br. Webb with his family arrived, and br. and sr. Kincaid returned. At our usual hour for worship, the church met, and br. Kincaid conducted the services.

7. Accompanied brethren Kincaid and Webb to Sagaing, for the purpose of distributing tracts, and ascertaining the probable number of the population of the place, and the facilities for commencing a new missionary station. Four of our young brethren paddled us across the river, and, leaving one to take care of the boat, the rest took each a bundle of tracts, and entered different streets to distribute them. We also took our bundles of tracts, and went to a different part of the city. When we

had nearly given away all we had, and were returning to the boat somewhat fatigued, we rested ourselves under the shade of a tree, near the river side, and soon an interesting group, of about thirty men, women, and children, collected around us:—some sat on the ground, others stood with their water-jugs under their arms, and on their heads, and all appeared to listen attentively to the reading of a tract, and the conversation that followed it. We remained nearly an hour, and our congregation in the mean while changed two or three times, excepting a few old men, who stayed the whole time. "How much," we said to each other, "this scene resembles the one related by Luke, in the 16th chapter of the Acts of the Apostles. 'We went out of the city by the river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.'" At a house close by, a tract was handed to a young woman, who was pounding rice. Her mother, who was standing by her, attempted to prevent her taking it, but she held it fast in her hand, and began reading it, and soon quieted her mother's fears, by telling her she knew very well why the teachers gave them the books. She appeared to be a person of more than ordinary mind, could read well, had some idea of the one only true God, our Maker, and believed Gaudama was not God. Other young women in the neighborhood, who could read, received tracts, and an officer's wife sent for some.

8. Lord's-day. Twenty-five persons present at worship, among whom were five or six strangers. After a short intermission, the members of the church came together, and the Lord's supper was administered. Seven of the members, with a Karen from Rangoon, received this ordinance for the first time. The whole number, including six missionaries, was twenty-five.

11. A wild elephant was brought to the trap to-day, and caught. The people, in returning home, came in crowds to our house, and books and tracts were given to them as prudently as possible. Some "lewd fellows of the baser sort" found their way into our cellar, and stole away four or five testaments, which had been in use among our Burman scholars.

15. Lord's-day. A few strangers present at worship. The wife of one of the brethren, Mounng Shway loon, who has but recently been baptized,

begins to attend service regularly every Lord's-day. Her husband is from home, on a visit to his friends somewhere among the Shyáns, and yet she attends. Excepting those who live with us, it is not often that the relations of the native Christians are seen at worship. This is partly owing to the opposition of their friends, and partly to their own indifference. Mounng Shway loon's wife has a good character, and hears the word with attention; and we hope, ere long we shall have evidence that she is one "whose heart the Lord has opened, and that she attends to the things which are spoken."

21. To-day, our old friend, the kyidau, with several attendants, paid us a visit. Br. Kincaid had given him some garden-seeds, which he begged for his master, who is the king's youngest brother, and son-in-law to the queen's brother. He came now, with a gardener, to get the names of all our vegetables, and the different ways in which they are cooked by foreigners. All the information he needed, was carefully written down on a Burman book, by a writer whom he brought with him.

He is fond of disputing with the native Christians on the doctrines and precepts of the bible, and of puzzling them with hard questions. When our best-informed members happen to be at the house, the conversation is continued for some time; and they, having as good a knowledge of his system, as he has himself, and a better knowledge of ours than he has, have decidedly the advantage over him. On leaving us, he received a small bound volume of tracts, containing, among others, the first part of the Child's Book on the Soul, which we hope he will read with interest and profit.

22. Lord's-day. After worship, an officer from a village below Ava, with about a dozen followers, called on us for medicine. He had intended to come and see our manner of worship, but was too late. His present was a bundle of sugar-canes. He took a seat first in a chair, and told us he wished to ask several questions about our religion. As the assistants had not returned home, Ko Shoon, Ko Shwa Nce, and Ko Gwa seated themselves on the floor, and the officer along with them, and they heard his questions, and preached to him the gospel, while a few strangers, one after another, came in, and sat down, and appeared to listen attentively. The officer received the New Testament, and the small bound

volume of tracts—and his men also, were supplied with books and tracts. After receiving his medicine, and gratifying his curiosity, in seeing our manner of eating at the table, he returned to his home.

27. To-day, at dawn, br. Kincaid left us for Bomau and Mógauṅ. Br. Webb and myself accompanied him a short distance above Amerapúra. Having a few tracts with us, we gave some to the people of the little fishing place where our boats stopped. Whilst we remained there, a boat full of men, women, and children, arrived from Ava. I counted twelve grown persons besides four or five small children. The place was a short distance from the great brass idol, which the Burmans brought from Arracan. They said they were all going to their puya (god). We gave tracts to the men and women who could read. One of the women, a little more intelligent and talkative than the rest, read aloud a few sentences of the tract, and then on her way to her god, began telling the company that the tract informed them of a God who created all things. We returned home about 4 o'clock, P. M., with one of our men, a Karen Christian from Rangoon, sick with the fever.

29. Lord's-day. At worship, read and expounded 2d Kings, chapter 5.

Feb. 5. Lord's-day. Read the 1st and 2d chapters of Genesis, and made some remarks to a small company from the same. A few strangers were present.

6. Held the monthly concert.

12. Lord's-day. Br. Webb spoke to the people from Luke xvi: 19–31. An interesting young lad, who lived in our family a short time ago, was present at worship. He says he reads the New Testament, and tracts which we gave him, and does not worship the idol Gandama as he formerly did.

19. Lord's-day. Addressed the people from Acts xvi. Some female strangers present.

*Civil war—Return of Mr. Kincaid from Mógauṅ.*

24. To-day the expected crisis arrived, and the probability is, that the whole country will suffer all the horrors of a civil war, for months to come. Very little missionary work also can be done until some one gains the ascendancy, and restores peace and order. The Burmese have long known, that, on account of the king's imbecility, the queen and her brother have managed

to get the government of the nation entirely into their own hands. The resources of many of the royal family have in a measure, been cut off. This, with other things, has excited the suspicion of many of the people, and some of the royal family, that in the event of the king's dying, they would usurp the throne. The king's brother, prince Tharrawaddy, being the only person of the royal family whom the queen and her brother had any reason to fear, was supposed to be secretly preparing arms and men for some purpose or other. Information was given to the government that the prince and his sister, the Pagan princess, were collecting arms and men to attack the government. An armed force, a few nights ago, was sent to her house, and arms were found in her possession, which she said were under the care of one of her officers. He made his escape, and the officers believed he was concealed by the prince in his house. Notwithstanding the prince on oath declared he knew nothing of him, an armed force, under the pretext to search the house, came to the gate. The prince believed they only wanted to seize him and his family; and gave orders to keep the gate shut, and if any one attempted to force an entrance, to fire at him. This was done, and the prince, not being prepared to defend himself, fled from his house with his family, and followers across the river to Sagaing. Some of the prince's men came running, with their guns and sticks, to the landing-place opposite our house, and crowded into the boats, wherever they could find them, and hastened to the other side of the river. In the moment of fright our families went to the English residency, and remained for an hour or two, until we ascertained that there was no danger in remaining at our own house. To be ready at a moment's warning hereafter, we commenced packing up our books and clothes, and some trunks were put into our boat for safety.

25. Last night the government sent an army, under the command of the kenwoon, to apprehend the prince—as a rebel.

26. Lord's-day. Only two or three members present at worship. Held a prayer-meeting.

27. Heard that three of the prince's officers, and three of his sisters, had been strangled in prison,—that the princess with her attendants, and many of the prince's people are in prison, and their property is being confiscated.

March 1. It is reported that the prince arrived at Mokesobo, on the 27th ult., where he intends to remain until the queen's brother is put out of office, and the king's son has been put in his place.

5. Lord's-day. Held worship as usual, but had no strangers.

11. Br. Kincaid returned home in a very pitiable condition. He fell into the hands of a party, who professedly have taken up arms in defence of the prince, but really are known to be a notorious gang of robbers. When he made his appearance amongst us, we scarcely knew him.

12. Lord's-day. Nearly all our people present at worship. Br. Kincaid preached.

16. The government have sent about seventeen thousand men, under the command of two younger brothers of the king, and other officers; but there appears to be no disposition among the people to fight against prince Tharrawaddy.

17. No intelligence can be heard from the king's troops, and the officers of government are at a loss what to do.

19. Lord's-day. Worship as usual.

21. The officers of government are in great alarm, and have sent to Col. Burney, the English resident, for advice, which, for several days past, they rejected.

22. To-day, Col. Burney has had an audience with the king, and found him in better health than he was supposed to be. He wishes the Colonel to go to his brother, and ascertain his wishes in reference to an amicable settlement between him and the government.

23. Col. Burney, before leaving Ava for Mokesobo, has obtained the release from imprisonment of three sisters of the prince, and three male relations. Early this morning, we heard distinctly the fire of cannon. Having removed all our tracts into our boats, and our trunks with our clothes to the residency, we are staying with Mrs. Burney, during the Colonel's absence, and expect to remain until hostilities have ceased. A stockade is being put up around the residency.

26. Lord's-day. Public worship omitted on account of the unsettled state of things around us.

28. Last evening Col. Burney returned from Mokesobo,—and this morning, has an audience with the king. The prince has taken the title of king of Mokesobo, and says he will return to Ava if the queen and her brother are

set aside. He further said that his grandfather directed, before his death, that himself and his three brothers should be considered lawful heirs to the throne in succession, in the event of the king's death before the present king's son. He promised to spare the lives of his enemies, if the city gates were opened to him.

This evening Mr. Edwards, clerk and interpreter to the resident, is sent again to Mokesobo.

29. This morning the Mekara prince, and the lord archbishop of the Empire, with some ponghees are sent to Mokesobo. Br. Kincaid accompanies Col. Burney to the palace.

30. Mr. E. returned this evening, and brings word from the king of Mokesobo, that he will keep his word in not destroying any lives, but will not return to Sagaing until he hears that the city of Ava is surrounded by his troops.

---

JOURNAL OF MR. HASWELL.

(Continued from p. 35.)

In February, Mr. H. made several short excursions among the Peguans, on the Salween and Attaran rivers, similar to those narrated in our number for February. The following extracts relate to his

*Reception at Kahtook and Paercutto.*

Feb. 2. Arrived at Kahtook, containing about sixty houses. Found two companies of about twenty each; some listened very well. A man lives here, who has the oversight of all the villages on the river Gyieng. He appears very intelligent; has heard the gospel from Ko Mac Yaw, a native assistant, and appears convinced of its truth;—but is not ready to yield to its requirements. Five Peguan Karen chiefs, who had come to pay their tax, were at his house. They could all speak Peguan, but were unable to read it, or the Burman. They listened, with a good degree of attention, to what was said. In the evening I went on shore: three men were sitting down on the bank; I began to converse with them, and soon found that they felt more than ordinary interest in the news of salvation. They staid with us until after tea in the evening, listening to the words of life, and asking questions which showed that the subject had reached their hearts. They appeared solemn, like men considering some momentous subject; and I can but look upon them as the

pledge of a future ingathering of souls from among this people, into the fold of Christ. I bless God that I am able to tell the people as much as I am, of the Savior's love. I find, from day to day, my little stock of words is increasing, and it is pleasing to witness the joy manifested by many, when they hear me speak in their language. Gave here one hundred tracts.

3. Saw one of the men mentioned last evening. He said he was unable to sleep during the night, on account of what he had heard from us in the evening. Went to the kyoung, and was much affected to see an old blind man, counting his beads before the head priest, and worshipping him. The priest being a Burman, I told the assistant to tell him he was a man, and a sinner, and if he saw men worshipping him, and did not tell them to desist, he could not escape an eternal hell. The priest, being pretty intelligent, tried to excuse himself, and, being evidently ashamed, said it was their custom.

Left Kahtoo, and next came to Tah, of ten houses. After conversing and giving books here, went to the village of Taw-nat, of about twenty houses. Gave forty tracts.

Arrived at Paer-cutto, about 4, P. M. This is a large village of two or three hundred houses. The people seem to have never seen a missionary before. Upon going on shore, I accosted several men. One immediately invited me into his house, gave me the best place to sit, and set before me betel nuts and lime leaves, and tobacco. He, with several others, listened to our tidings attentively. O that he would welcome the Savior to his heart, as cordially as he did me to his house! Found several others disposed to listen; but it being late, retired to my boat, exhausted by the labors of the day.

4. The assistant spent the night in the kyoung; they say some of the priests listened well. One old priest said, "he never had heard of the living God before; if he was the true God, he desired to know it." Found most of the villagers afraid of me. Gave away sixty-five tracts.

The next day (Sabbath,) was passed by Mr. H. at Dong Yahn, Miss Macomber's station. The account which he gives of the appearance of the recent converts there, agrees with the notices in a former number. Public

worship was conducted by a Peguan assistant, with the aid of a Karen interpreter.

6. Left Dong Yahn early in the morning, and arrived at Pah-one at half past eleven. Here are about twenty houses. I have not been more favorably received at any place: all were ready to listen and receive our books. Two men, in particular, appeared deeply interested in the news of salvation. There seems to be nothing wanting, that this people may be enlightened and saved, but persevering, judicious effort, in the name of the Lord. Gave nearly fifty tracts, and, as the tide was favorable, left at two, and arrived at Toong-eing, of about sixty houses, at five. Fell in with some young men, who endeavored to maintain the cause of Gaudama. They appeared very firm in the opinion, that those who killed animals, would themselves become animals, and be killed.

7. In this village, a priest has lately died, and the priests from neighboring villages are here, preparing his coffin. The people are busy in seeking merit, by providing the priests with provisions, &c. in abundance. Passing through the village, I came to the house of the head man. Twenty or thirty rice-pots were placed in a row before the door, containing rice and curry for the priests. As quite a large company of people were here, I commenced speaking. They waited till I ceased, and then each one took a rice-pot on his head, and marched, "single file," to the kyoung. After distributing a few tracts, I came to the kyoung just as the priests had finished their repast, and were pronouncing a blessing on the people for their liberality. Many of the villagers were present. I tried to tell them of the true God, and Jesus Christ, his son. One old priest said that what I told them was good. Gave upwards of sixty tracts.

On the 9th, Mr. H., after visiting a few other villages, distributing tracts and conversing with the people, returned to Maulmein, in consequence, chiefly, of a pain in his chest, occasioned by loud and frequent speaking. The following week, he spent a few more days at Kahtoo and vicinity.

17--18. Called on the head man, mentioned in my previous visit. He believes our religion is the true religion; but has a great many friends, and says that it would be exceedingly diffi-

cult for him to become a disciple of Jesus. Gave him a Testament in Burman, as he could read both languages. O that he may learn there, what it is to be a follower of the Lamb, and resolve he will be one, though he should forsake all his friends.

The men who appeared so very interesting when I was here before, have not been near us; and shun my society; not I think, that the truth did not affect their minds, and cause them to see their lost condition, in some degree; but the priests, learning they were considering the "law of the eternal God," were incessant in their efforts to terrify them, and to urge them to abandon the idea of the truth of our religion.

19. Left Kahtook this morning, feeling that whether the people believe or not, the gospel has been made known, and urged upon them, and that God will thereby be glorified, whether it be by their everlasting condemnation, or salvation.

On a third excursion, Mr. H. was compelled to desist from speaking, by a recurrence of his former illness. At our last dates his health was much improved. On returning to Amherst, he had erected a school-house, and was expecting to open a school for Peguan children, April 18. Three tracts, the "View," "Balance," and "Catechism," had been printed in Peguan, and the "Investigator" was in press,—all revised by Mrs. Judson.

---

## Germany.

JOURNAL OF MR. ONCKEN.

(Continued from p. 65.)

*Increase of the Hamburg church—Baptisms at Oldenburg—Church constituted and pastor ordained—Baptisms at Jever.*

Sept. 3, 1837. Praise waiteth for God in Zion!—We have had a glorious day—long to be remembered. Br. Köbner preached in the morning, and was very animated. At the close of the service, a woman but recently brought to the knowledge of the truth, was so overpowered, that she fell down at my feet, praising the Lord for what he had done for her. This dear soul was, two months ago, so completely built up in her own goodness and righteousness, that there appeared lit-

tle hope of seeing so great and sudden a change. But all things are possible with God. After the sermon, the church assembled, when, to our great joy, a backslider was restored to the bosom of the church. The English service was well attended,—captain Ward of Sunderland preached.

At 3 o'clock in the afternoon, most of our members met with our eight candidates, preparatory for the administration of the ordinance of baptism. Several solemn questions were put to them, in the presence of our brethren, to which they replied to our satisfaction; and after an address, singing and prayer, we proceeded in four boats, starting from different points, to the other side of the Elbe, where, in the presence of about thirty-four members, and a few other friends, the ordinance was administered. The season was solemn and interesting, and we found it profitable to have our memory refreshed, of our solemn engagement to the Lord, to die unto sin and live unto holiness. A few minutes after the administration of the ordinance, we were disturbed by a man landing with one or two others. He began to employ the most abusive language; threatened to drown me, and took hold of br. Lange's ears. We suffered all this quietly, in order to prevent the interference of the authorities, and got into our boats as soon as possible.

A little after 5 o'clock the church assembled again, when nine new members were received.—The Lord is doing great things for us, whereof we are glad.

We never had so numerous an assembly as this evening: there were at least 140 hearers present. Preached from Acts ii: 42, and enjoyed much liberty, and powerful feeling, in delivering the discourse. The deepest attention was paid, and I doubt not the result will be encouraging. Nearly every individual present, remained to witness the celebration of the Lord's supper. The Lord presided at his table; deep contrition on account of our sins, and holy joy and gratitude for God's love to us, were the predominant feelings which his gracious presence produced in our hearts. We had, of a truth, sweet communion with our risen Lord, and with each other. One day in thy courts, O Lord, is better than a thousand in the palaces of earthly joy and mirth. Blessed be the Lord God of Israel, who has comforted his people!

8. Bremen. Left Hamburg on the 6th. Supplied a number of travelling journeymen, I met on the road, with tracts, which were always thankfully received. Having to wait here for a letter from br. Weichardt at Oldenburg, with directions how, in coming to that place, I might best escape the notice of the police, I went to-day, to Vegesack, Ronnebeck, and Sandstedt, about thirty miles down the river; but have not been able to effect much. A man at Ronnebeck, with whom I corresponded seven or eight years ago, and who at that time took a lively interest in the distribution of religious tracts, had since been led astray by the errors of Swedenborg. With him and another individual, I disputed last night till nearly midnight, but apparently to no purpose. At Vegesack, I made the acquaintance of an individual who professes to love the Savior. He told me there were others, with whom he met occasionally for Christian conversation. I exhorted him to unite with his friends and attempt something for the good of those around them; to commence a regular tract distribution, and unite with them in prayer for the conversion of sinners. Supplied him with a number of tracts. Distributed on the way to Sandstedt, about one hundred tracts, which were well received.

10. Oldenburg. The object of my visit to this place—the baptism of a number of converts, and the formation of a church,—has been fully realized. After a brief account of the views and experience of these brethren, I baptized, on the evening of the 10th of September, eleven individuals, in the river Hunte. We were favored with the finest weather, and experienced that God's ways are still, ways of safety and peace, even when exposed to persecution on account of walking therein. Some of the bargemen had previously threatened to drown us, if we should attempt again to baptize; but we were protected from above—and everything around and within us was like the surface of the river, into which we descended, hushed into a solemn and delightful peace. On Lord's-day morning, at 5 o'clock, I baptized another brother, who was unable to accompany us the evening before.

This morning, at nine o'clock, we assembled at a house half an hour's walk from the town: its inmates are also beginning to seek the Lord. I addressed the brethren from Acts ii: 42, and we enjoyed a delightful season.

In the afternoon we met again at the same place, for the purpose of forming the church. When this was done, br. Weichardt was unanimously chosen as their pastor, and ordained with the laying on of hands: another brother was chosen as deacon. The service was solemn and impressive. We all felt the importance of the steps we were taking, and that generations yet unborn might have to bless God for it. May the gracious Savior protect this infant cause, and make them instrumental in spreading his glorious gospel in these dark regions. May the Lord stand by them in the hour of trial, which will doubtless soon come upon them. The clouds are already gathering on their horizon; our practice cuts so deep into the corrupt system of the established religion, that it cannot be passed over in silence.

Br. Weichardt baptized another young brother this evening;—after which the church assembled to celebrate the Lord's supper. We were refreshed and strengthened, to meet with Christian fortitude and resignation whatever trials may await us. We remained till a late hour together, as I was ready to depart early the next morning. There are a few other converts at Oldenburg, who are convinced that it is their duty to follow their Lord in all his commands, but have as yet not sufficient strength to act up to their conviction.

Our dear brethren will very probably meet with much opposition, as severe prohibitions against their assembling together, have already been enacted. One of their friends in the country, has been threatened with a fine of ten dollars, if he allows any religious meeting in his house. The police and some soldiers have been sent once or twice to br. Weichardt's house when the brethren were assembled, and have broken up their meetings. But the Lord Jesus lives to protect his own people, and will not suffer them to be tempted above what he will enable them to bear. I hope the brethren here will be made extensively useful to the perishing multitude around them; and I rejoice to say, they have already manifested a considerable degree of zeal, in spreading the truths of the gospel.

12. Jever. I had, previously to my visit here, kept up a correspondence with two brethren residing in this town, who were last year converted through the instrumentality of one of the four brethren whom I baptized about a year ago at Oldenburg. As I arrived here

too late on the evening of the 11th, to converse with the brethren, and hearing that there was a convert at Neustadt, who also wished to be baptized, I proceeded thither early this morning. I called here first on the minister of the Reformed congregation, an excellent man, who is ready for every good work. I was happy to find that he was a warm friend to the temperance cause, and promised to supply him with a number of tracts for distribution. I afterwards called on the Mennonite preacher, who asserted, with much assurance, that baptism was a mere oriental custom, and not essential to the institution of Christ. I afterwards went to the lodgings of the young man alluded to. I found in him a dear brother. He is a mason by trade,—twenty-four years of age,—has enjoyed a liberal education, his parents having been formerly in affluent circumstances, and has on the whole clear views of divine truth. He was soon resolved to accompany me to Jever. On our way thither, I had ample opportunity to converse with him, and was fully satisfied that he is a child of God. Being several times overtaken by heavy showers of rain, we sought shelter in different houses by the way-side, when we had opportunities to preach the glad tidings of salvation to their inhabitants. My companion gave me considerable information, as to the general state of religion in Jeverland, from which it appears, that, with the exception of the Reformed minister alluded to, there is hardly a man who preaches the blessed gospel.

On our arrival at Jever, the two brethren already mentioned, and an old man from the country were waiting for us. Having united in prayer, the two brethren gave a short account of their conversion, after which I gave the word of exhortation to them, and we then proceeded, favored by the brightest moonlight and a warm atmosphere, to the little river, which, at no great distance from the town, unites with the German ocean. After we had there again kneeled down, calling on the name of our Lord and Savior, we descended into the somewhat deep water, and administered the blessed ordinance of Christ. We then walked to the house of one of the brethren, where we spent the remainder of the evening in prayer, hearing the word, and communion at our Lord's table. The three brethren here have already taken an active part in the distribution of tracts

and the scriptures, and I doubt not they will do still more in this way.

*State of religion in the Grand Duchy of Oldenburg, and in Hanover.*

15. Bremen. Returned here in safety yesterday, after remaining for a day at Varel, my native place. One of my relations begins to feel his need of a Savior, and gives some evidence that he is in earnest about his salvation. This is the first hopeful appearance, among my relations, after eighteen years' prayer and labors for their spiritual good. O that my hope and prayer may at last be fulfilled!—that others might also soon be drawn to Christ!

The general state of the people in the Grand Duchy of Oldenburg is, beyond description, deplorable. The gospel is not preached, and every care is taken to suppress it wherever it makes its appearance. The educated (*gebildete*) part of the community manifest, on all occasions, their decided hatred against evangelical truth. O that the Lord would raise some faithful men in this part of the country, to warn them of that wrath, which will speedily come upon all despisers of God's truth and mercy. Oh! it is heart-rending to witness, what vast multitudes, even in Christian countries, are hastening to perdition. Arise, O Lord! put on thy strength, and establish thy throne among these rebels!

18. Hanover. Received here letters from Hamburg, which demand my immediate return, as there is apparently a storm gathering around our frail little bark. But Jesus lives to save, and I will not fear what man can do unto me.

Visited here a Mr. P., formerly a Roman Catholic. He went over to the Lutheran church some years ago. Though he holds, on the whole, correct views of the leading doctrines of Christianity, and is not ignorant of the defects of the Lutheran church, he has so many curious notions, that it is difficult to get along with him. He is, however, anxious to do good by way of tract distribution; so that I supplied him with a number for that purpose.

Religion is here at a low ebb;—the gospel preached very sparingly,—the number of professing Christians small, and hardly any efforts made by them to spread the Redeemer's kingdom. The Sabbath is generally profaned, the shops are all opened, and the usual business carried on. The after part of this sacred day is profaned by pleasure, visiting the theatre, dancing, &c.



*Exposure of the church at Hamburg to persecution and reproach—Temperance cause.*

19. Hamburg. Arrived here to-day, after travelling the greater part of the night. I found that the baptism of our eight new members on the 3d inst. had made a great stir in the city, and raised much opposition against us. Complaints had been made to the senior of the Lutheran ministry, and he had called upon the magistrate at the head of the police, and requested him to put a stop to our meetings. Orders had also been given by the Senate to the police, to investigate the matter, and eight or ten of our members, with myself, had been summoned to appear before the police. They had undergone a strict examination, as to our doctrines, and, especially, on the subject of baptism. Senator Hudwalker continues to protect us, and we are still permitted to worship our God, as heretofore, without any molestation. So far, the thing has only tended to the furtherance of the gospel. A vast number of individuals have, doubtless from curiosity, attended our assemblies, who otherwise would probably never have taken the trouble to come; and I hope many of these will be made the subjects of saving grace, and that, to this end, the Lord will overrule the wrath of man. We have, it is true, become now the song of the profane, and a contempt to many of the religious professors.—Some of us have even been reviled in the streets; but, blessed be God, we are not discouraged, and I believe the Lord will help us through, whatever may await us:—he is faithful, who has called us; he also will do it.

21. I have, in company with br. Köbner, since my arrival, been, without intermission, engaged in completing our confession of faith—as it was required of us. I was sorry to find that four or five of our members objected to it, on account of the doctrine of election.

24. Preached to-day three times, to large and attentive audiences. The German meeting in the evening was crowded. Enjoyed much assistance from above;—a deep impression was apparently made, and I trust the results will prove encouraging.

28. We held the anniversary of our Temperance Society to-day. The meeting was well attended. Several speeches were delivered, and twenty-four persons signed the pledge at the close, of whom one gave a most affecting account of his conversion before the whole assembly. Twenty-four thousand

tracts on temperance had been distributed by our friends, during the last ten months.

*New candidates for church membership—Withdrawal of three members.*

Oct. 1. Our meetings were still more numerously attended than before. O that the Lord would breathe the breath of life on these dry bones, and cause them to live.

Was summoned, last week, three different times before the police.—Underwent a strict examination as to my faith, call to the ministry, &c.

Blessed be the Lord forever and ever! Six new converts have decided to join the church.

2. Trouble of a more painful nature than those experienced from the world, &c., are coming upon us. Several of our members have been led into the errors of Arminianism, and are disturbing our unity and peace, at a time when we should have been like the heart of one man. Three members have already sent in their resignation. The Lord grant me grace, to bear up against these evils—to still keep to him and his work, and endure all things for his and his elects' sake.

Received a letter from the individual at Hanover, alluded to in my journal, 18th September, in which he states that he is fully convinced of the truth we practise as to believers' baptism, and that he is anxious for me to return to Hanover soon, that he may converse with me farther on this point, and do what Christ has commanded.

3. Recommended my bible class, with a view to establish, especially, our younger brethren in the doctrines of grace. I expounded the Epistle to the Romans, with which I commenced last winter. About thirty-six persons attended. Some of our brethren gave a short account of their Christian experience.

4. Commenced a course of instruction this evening, with five new catechumens: they give pleasing hopes that a good work has been begun in their hearts.

10. A very interesting young woman called on me this evening. She had attended under my ministry for some time, was convinced I taught the right way, had begun to read the New Testament, and was desirous to receive further instruction, with the other friends with whom I meet once a week for that purpose. I trust the good Shepherd has sought and found her, and will soon bring her into his visible sheepfold.

**Cherokees.**

EXTRACT FROM A LETTER OF MR. JONES, DATED NEAR COLUMBUS, TENN., AUG. 17, 1837.

I have just returned from the General Council of the nation, held at Red Clay, which commenced July 31st. This has been a very important Council, and I trust has marked a crisis, in the condition of the nation, long to be remembered. When the Council was called, the commander of the troops issued orders, forbidding them to assemble. This was under the orders from the late administration. The commanding officer, however, wrote to the War Department, reporting the case, and, just before the time of assembling, orders arrived that they were not to be interrupted. During the session, a special agent, from the President, arrived. He delivered an address to the Council, the spirit and expression of which were tempered with mildness and conciliation. The sentiments of the address, however, assumed that a valid treaty had been made, which it was the duty of the President to cause to be fulfilled. The hope is entertained, however, that the Government will listen to the entreaties of the Cherokees, and that the unjust and ruinous provisions of the New Echota Compact will not be enforced against them.

The Council have re-asserted the sentiments of last year, and appointed a delegation, to represent the Cherokees before the government of the United States, and to prosecute to maturity the business with which the last delegation was charged.

It is ardently to be hoped that friends of justice and humanity will unite their petitions at the throne of grace, and use such other influence as may be in their power, to avert the destruction which the late fraudulent arrangements threaten to the defenceless and unoffending Cherokees.

The Council was conducted with good order. Morning worship was regularly attended in the council-house, and preaching almost every night. On Sunday the congregations were very large and attentive. Preaching three times.

The following extract from a letter, relating to the same occasion, and published first in the Baptist Record, furnishes several interesting particulars illustrative of the

*Advancement of the Cherokees, in intelligence and civilization.*

There have been assembled at this place, since the commencement of the session, an average, say, of from three to four thousand Cherokees. Their rude camps erected in a semi-circle, at the base of a small eminence, on the top of which is erected the council-house, the committee room, and the stand for the principal chief and his associates, give much the appearance of a camp meeting. During the time I have been on the ground, there has been the strictest order and decorum maintained by all the Cherokees. There have, indeed, been two or three instances of disturbance, but when the cause was ascertained, it was found to be some bad white man, who had smuggled some whiskey on the ground, but was immediately detected and informed against by the vigilant Cherokee officers, and a momentary excitement would take place, as he was arrested by the guard, and he and his whiskey escorted to the officers' quarters.

I have met here nearly all the missionaries that are in the nation, and their activity in their calling, has given the occasion much the aspect of a religious assembly. Preaching has been regularly held at the council-house every evening, unless prevented by inclement weather, and a prayer-meeting at the same place every morning. These meetings have been well attended, and the profound and solemn attention given by the Cherokees, strongly evinced that they felt themselves in the presence of Him who searcheth the heart. On Sunday, a discourse was delivered from the chief's stand, in English, by the Rev. Evan Jones, Baptist missionary,—interpreted into Cherokee by Jesse Bushyhead, a native preacher. The discourse was a very impressive one in English, and, from the countenances of the Cherokees, I was convinced that it was so in Cherokee. Bushyhead entered with all his soul into the spirit of the discourse. He is a large, noble-looking man, and the best interpreter in the nation. He was all life and eloquence in interpreting; his actions increased with the life of the discourse; his gestures were elegant and forcible, upon forcible expressions. But when to "Calvary they turned," when the preacher brought forth the soul-stirring doctrine of a God, sending his Son to die for sinful

man—the spirit of Bushyhead began to melt; his countenance swelled; the big tears started in his eyes; his voice choked—and for a moment he was hardly able to give utterance to the discourse. One burst of his feelings, however, freed him from his embarrassment, and he proceeded in the melting strains of dying love. I looked around upon the vast number of Cherokees, to see if the emotion of Bushyhead had been caught by the sympathies of the audience, as I had been accustomed to see in white congregations, and I was convinced that the effect was even more general than what we usually witness at large meetings.

In the afternoon, Bushyhead preached in Cherokee, and his emotions at times would nearly prevent his proceeding. In the evening, a discourse was delivered in English by Mr. Butrick, a Presbyterian missionary, and interpreted by Bushyhead. In all these cases, a large proportion of the Cherokees collected, and were attentive listeners.

One circumstance particularly struck my attention,—the interesting and correct manner in which the music was conducted. Their hymns were all in Cherokee; the music was the common tunes we are accustomed to in our churches, and was performed with far more correctness, as regards time, enunciation and effect, than what is found among the white congregations at the south and west. It was easy and natural to imagine that the tunes were learned from the missionaries. But although I discovered that the different parts were sung, that a Cherokee, sitting beside me, sang a very good bass, I had no idea that music had been taught them as a science. On Monday, during a fall of rain, while passing through the camp, my attention was drawn by some strains of music, proceeding from a small shed. On approaching, I found some six or eight Cherokees sitting round a rude table, with their singing-books before them, practising upon some tunes, which were new to most of them—one more expert than the rest, acting the part of a teacher. I joined them in their happy amusement, and, while singing with these real sons of the forest a few such tunes as China, Windham, &c., I was forcibly reminded of the prophecy of Isaiah—“The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.”

## Recent Intelligence.

### Death of Mr. Reed.

It has again become our painful duty to announce the fall of a valued missionary of this Board. The Rev. Alanson Reed, of the Chinese Mission, having suffered from repeated attacks of dysentery, died of that disease, at the mission-house, Bangkok, on the 29th of August, 1837. But few particulars of this afflictive event have yet reached us. His last illness was of about ten days' duration, during which, with the exception of a brief interval of mental aberration, he anticipated the near approach of death, and evinced a deliberate and Christian preparation for it. His closing hours were lucid and happy.

Mr. Dean, writing under date of Oct. 5th, from Singapore, says,

Previous to br. Reed's last attack, I had, in consequence of ill health, committed to him the affairs of the mission, with which I had particularly to do, excepting the duties of the dispensary, which were assumed by br. Jones, and had embarked on board the brig *Fanny* for Singapore. While we were detained on the bar, at Pak-nam, I was apprized of his renewed illness, and had the mournful pleasure of being with him during the last three days of his life, and of closing his eyes in death; but was then obliged to return immediately to the vessel, leaving the little group of afflicted missionary friends, weeping over his remains.

Mr. Dean adds in relation to Mr. Reed's missionary views and character,—

During his sickness, br. Reed spoke freely of his views in becoming a missionary, and of his joys in doing what he could towards preaching the gospel to the heathen. He evinced to the last the same sober, Christian sentiments on the subject of missions, which had characterized his life and labors.

By diligent application, he had made such proficiency in the Chinese, that he had instituted family worship in that language, and communicated much religious instruction to his domestics, and to others, as he had opportunity, besides distributing many Christian books, and greatly strengthening our hands in our efforts to maintain religious worship amongst the Chinese on the Sabbath.

As a devoted Christian, he contributed much to the interest and profit of

our religious meetings; and as a brother wise in counsel, we valued his opinions, in our deliberations for the advancement of the mission.

In his death, we have lost a beloved associate, the Board an efficient agent in carrying into effect their plans of benevolence, and the poor heathen the prayers and labors of one who felt deeply for their salvation.

Our last date from Mr. Dean, is Oct. 10th. As intimated above, he left Bangkok, with the advice of his brethren of the mission, on the 29th of August, for Singapore, for the purpose of regaining his health, which was suffering from an affection of the liver. He arrived at Singapore, Oct. 4th, with health somewhat improved, and was encouraged by his physician to hope that his "disease would yield to the influence of medicine, without leaving that place."

Mr. Maleom arrived at Bangkok June 4, whence it was expected he would sail for Canton, to take passage home, in season to attend the meeting of the General Convention at New York.

## MEETING OF THE GENERAL CONVENTION.

The BAPTIST GENERAL CONVENTION FOR FOREIGN MISSIONS will hold its Ninth Triennial Meeting at the meeting-house of the Baptist church in Oliver Street, New York, on the 4th Wednesday of April next (25th), at 10 o'clock, A. M. Introductory sermon, by Rev. Basil Manly, D. D., of Tuscaloosa, Ala., or, in case of failure, Rev. Baron Stow, of Boston, Ms.

L. BOLLES, *Cor. Sec.*

Boston, March 5, 1838.

### Extract from By-laws of Convention.

A Triennial Convention shall consist of Delegates from Missionary Societies, Associations, and other religious bodies, and of individuals of the Baptist denomination, which shall annually contribute to the funds under the direction of this body, a sum amounting to at least one hundred dollars: for every additional \$100, one additional representative and vote shall be allowed; but no member of the Convention shall be entitled to more than one vote.

## Donations,

From February 15 to March 15, 1838.

Salem Bible Trans. & For. Miss. Soc., per Michael Shepard, Esq., tr.,	800,00
Charlestown, Ms., a friend in Bap. ch. 1, }	2,00
Boston, Ms., a friend in 2d Bap. ch. 1, }	
“ Fed. st. Bap. ch., ann. contrib. additional, per Mr. J. Colby,	16,00
Providence, R. I., Fem. For. Miss. Soc. of 4th Bap. ch., ann. sub. to educate a child in Burmah, 25; also, for For. Miss., 5—per Miss Harriet Peck, tr.,	30,00
Chicago, Ill., Northern Bap. Asso., per Rev. Isaac T. Hinton, tr.,	89,62
Bastard, U. C., Fem. Miss. Soc., per Miss Day, tr.,	21,25
Ogdensburg, N. Y., St. Lawrence Missionary Convention, 78,75	
“ “ “ “ “ “ 50,00 —	128,75
per I. C. Lewis, tr.,	150,00
White Hall, N. Y., Mrs. Laura Chalk 5; Saratoga Springs, Rev. F. Wayland, sen., 5,	10,00
Richmond, Va., “a Virginia Baptist,” for African Mission, per Messrs. Hubbard & Gardner,	50,00
E. Longmeadow, Ms., a friend,	20,00
Newberry C. H., S. C., Mrs. N. M. Caldwell, per Rev. N. W. Hodges,	3,00
South Carolina Bap. State Convention, for for. bibles, 31,82—Bur. bible, 161,87—For. Miss., 243,84—per Alex. I. Lawton, Esq., tr., 437,53	
Savannah River Bap. Asso., S. C., for For. Miss., 360,75—for A. Judson, 15—(also 5,50 for the A. & F. B. So.)—per A. I. Lawton, Esq., tr., 375,75 —	813,29
Winthrop, Me., mon. con., 22; I. Brainerd 1; (also for Am. B. H. M. S., 50)—per Rev. H. Ingraham,	23,00
Nova Scotia, “Anonymous in Horton, for mission to Liberia,”	3,00
“ “ “ Societies and individuals in Nova Scotia in aid of missions,”	
for Burman Mission—per Rev. E. A. Crawley, of Halifax, sec. &c.,	97,00 —
Sumterville, S. C., Mr. and Mrs. John B. Miller, for Bur. Miss.,	50,00

H. LINCOLN, *Treasurer.*

2,165,90



Table 1. Summary of data

Handwritten text, possibly a signature or title, located in the upper left quadrant of the page.

I-7 v.17/18  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1534